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ABSTRACT

This chapter provides direction in how to add the tool of cyberspace technology to the mental health professional's repertoire of skills. The first suggestion is that mental health professionals need to aspire to be a model for others. Before they can model appropriate use of technology to help in understanding cultures, they need to understand it and practice it themselves. The second suggestion is that mental health professionals should enter cyberspace with a framework by which to understand cultures. The stylistic model presented in this chapter provides a framework by which to organize cultural information in cyberspace. Once such a cultural framework is used, cyberspace can be explored using the systematic process described in this chapter, moving from time- and place-dependent strategies to time- and place-independent strategies. A third suggestion is that health care professionals should keep both feet planted firmly in midair. Cyberspace is a new and fluid environment. Use of scholarly skepticism will aid in discerning the worthy material found on the Internet. A final suggestion is that health care professionals should seek the support of colleagues and work cooperatively with other professionals who are exploring the mixing of these two paradigms, cyberspace and culture. Cyberspace provides tools to do such cultural collaboration with colleagues on a worldwide platform. (Contains 24 references.) (MKA)

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Using Cyberspace to Enhance Counselors' Cultural Transcendence

JOHN MCFADDEN AND MARTY JENCIUS

Developing cultural competence is part a lifelong process for the mental health professional that includes awareness, knowledge, acquisition, skill development, and continuous inductive learning (Lum, 1999). As part of professional development, mental health practitioners seek exposure and experiences that add to their development of a diverse worldview (Sue & Sue, 1999). For those interested in developing cultural competence, the Internet provides an adjunct to traditional learning methods. Available to the professional at the click of a mouse is a massive collection of information regarding other cultures. Culturally isolated mental health professionals can use the borderless matrix of cyberspace to gather information and get exposure to people of other cultures. The stylistic model (McFadden, 1999) provides a comprehensive framework by which the mental health professional can organize cultural resources in cyberspace. This chapter provides direction in how to add the additional tool of cyberspace technology to the mental health professional's repertoire of skills.

In the new millennium, the need for culturally competent mental health professionals includes those who are technologically competent (Rotter, McFadden, Lee, & Jencius, 1999). Both fields, multicultural counseling and technology, are relatively youthful movements in the mental health field. Both paradigms, although not intrinsically connected, will find themselves coalescing in the new millennium as the need for global connectedness increases.

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The authors of this chapter suggest that professionals looking to explore technology enter that paradigm with a transcultural framework with which to map cyberspace. The premise of the stylistic model and dimensions expressed by the model gives the mental health professional a robust foundation by which to proceed.

The stylistic model (McFadden, 1999) for transcultural counseling was developed to assist mental health providers in formulating a graphic framework to promote their specific counseling theory and technique. Therefore, this model could be described as eclectic in nature as it allows for numerous approaches to be applied. In order for counselors to advance change and growth in their clients, a clear understanding and acceptance of their own culture is essential. In other words, historical self-understanding is a prelude to comprehending other cultures, particularly in consideration of the broadening of an individual's worldview. McFadden's stylistic model is predicated on this premise and suggests self-reflection, heritage insight, historical linkages, interdependent connections, and individual imagery—all of a cultural nature. Adapting from Cross (1971), such cultural insight could lead individuals to achieving a stage of internalization in which they have inner security, satisfaction with self, great love and compassion for oppressed people, and participation in the community for the purpose of making it better—that is, they have a collectivistic orientation.

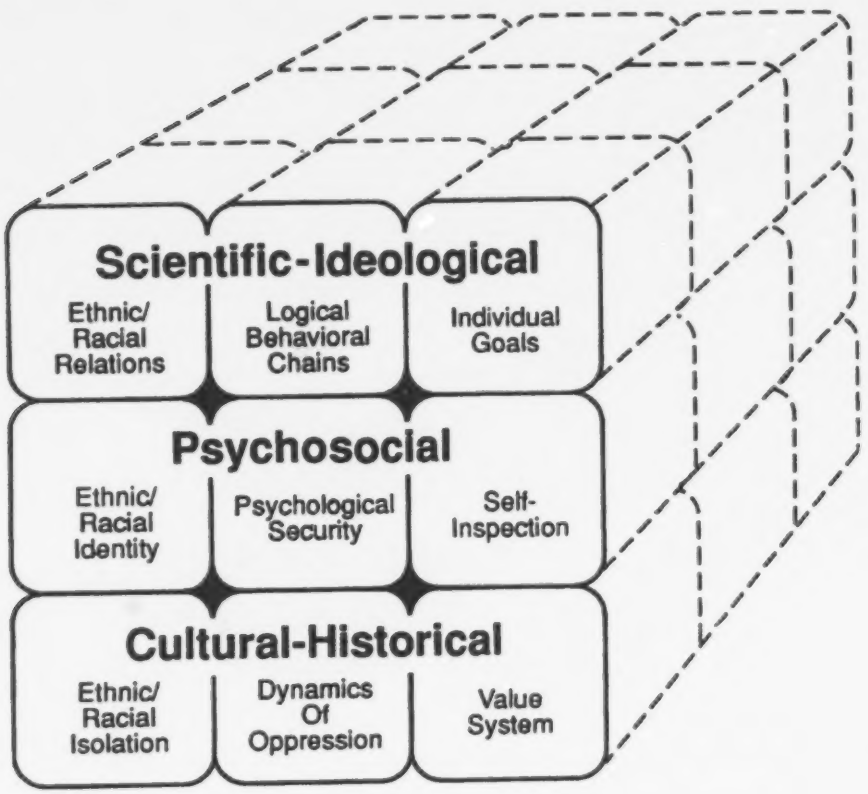
STRUCTURE FOR STYLISTIC COUNSELING

The graphic configuration in Figure 6-1 shows a modified frontal view of McFadden's stylistic model (McFadden, 1999) for counseling. It reflects three primary dimensions: cultural-historical, psychosocial, scientific-ideological. These dimensions are designed to facilitate understanding of dynamics that impact on counselor-client interaction, moving through the model in an ascending manner, from cultural-historical through psychosocial, to scientific-ideological. Thus the cubical descriptors are hierarchical in nature.

According to McFadden (1999), the model

- provides foundation for hierarchical movement—vertically, horizontally, and diagonally;
- is composed of a series of cubical descriptors;

Figure 6-1
Stylistic Counseling Model



- is universal in its approach as it permeates various segments of society, encompassing all clusters of cultural, ethnic, and racial groups and immigrants;
- proclaims the need to engage minority clients relative to their specific cultural orientation and social perspectives; and
- has implications for use across gender, sexuality, disability, and economic categories.

The foundation of the stylistic model is the cultural-historical dimension. It pertains directly to the history and culture of a given group. Of particular significance is how that nationality, race, ethnic group evolved culturally and what various circumstances impacted them.

The mesodimension, identified as psychosociological, can be defined as that aspect of human behavior that directly impacts on the psychological and sociological development of individuals. It can be

noted that there is a variety of stimuli throughout our lives that represent social forces that contribute to our rational or irrational behavior, often emerging from our history and culture.

A third dimension to stylistic counseling is known as scientific-ideological, representing the action phase. It is considered to be the most concrete in transcending cultures and very adaptable for use in cyberspace. The extent by which counselors can determine their effectiveness with this model is related to what extent they ascended vertically or horizontally from the cultural-historical and psychosocial dimensions.

PREMISES OF THE STYLISTIC MODEL

The stylistic model is based on the premise that implications of culture are multilayered and that transactional counseling requires uncovering those layers by both client and counselor. The foundation of the model, the cultural-historical dimension, is founded on the assumption that our broad cultural backgrounds provide the basis for who we are. Although cultural differences may exist between the client and counselor, awareness of parallels between the two can also enhance counselor effectiveness.

Another premise upon which this model is constructed includes a psychosocial dimension, assuming that our social interactions and psychological responses to them are indeed relevant. It is incumbent upon counselors to be familiar not only with the culture of their clients but also with the structure of their thinking and behavior because social paradigms greatly influence individuals and groups.

The third premise for the stylistic counseling model reflects motivations of clients that drive their aspirations toward achievement, action, and fulfillment. This is where counselors and clients develop strategies and solutions. Stylistic counseling on this dimension can be realized as being very effective because of its holistic approach in seeing each client as a unique cultural entity.

Toward advancing premises for the stylistic model, McFadden (1999) has developed a set of 12 principles of stylistic counseling as follows:

1. Stylistic counseling proposes a model for formulating an individual counseling program compatible with the counselor's ori-

entation and conducive to meeting the needs of clients effectively.

2. Stylistic counseling suggests that cubical descriptors of a person's behavior are hierarchical in nature.
3. Stylistic counseling is an approach to helping others that integrates the cultural-historical, psychosocial, and scientific-ideological dimensions of human behavior.
4. Stylistic counseling is an approach to helping others that integrates the cultural-historical base as the foundation for effective helping relationships.
5. Stylistic counseling states that an individual's psychosocial experiences are inherent factors that affect the individual's perception of self and others.
6. Stylistic counseling encourages implementation of an active dimension to the helping professions through clear articulation at the scientific-ideological level.
7. Stylistic counseling requires that the counselor develop a genuine concern and commitment to the client's best interest regardless of cultural differences.
8. Stylistic counseling requires that the counselor develop an ability to open and maintain effective cross-cultural channels of communication.
9. Stylistic counseling requires that the counselor develop the attitude that each client in a counseling situation has a cultural experience unique to the client.
10. Stylistic counseling requires that the counselor develop an active awareness of his or her own attitudes and feelings toward minority individuals and groups.
11. Stylistic counseling requires that the counselor's role become that of an agent and helper within the scope of the client's frame of reference.
12. Stylistic counseling requires that the problem be redefined with emphasis placed on societal responsibility for human dignity and enhancement.

Technology is a new medium that gives counselors access to other cultures and enhances the capability of cultural transcendence. In relationship to the stylistic model, technology can en-

hance the aforementioned premise of the model. Cyberspace contains resources that can assist counselors in becoming aware of parallels and diversities between the culture of the counselor and client of a different culture. Counselors are free to explore, using the Internet's search resources, a variety of information posted on various ethnic and cultural groups. From these resources the counselor can gain some idea about clients' structure of thinking, incentives for aspiration, and a variety of problems that they confront. Although these experiences are most likely not representative of the intensity or quality of the experience that can be gained by direct contact with a given culture, cyberspace provides another medium by which counselors can increase their multicultural understanding within the premise of the stylistic model.

The stylistic model's three dimensions provide a framework by which to classify cyberspace cultural content. Digital content found in cyberspace could be assessed for the stylistic dimension(s) that it impacts. If the content teaches the counselor about the culture of others, then the content is impacting on the cultural-historical dimension. It is possible to find speeches, essays, and other forms of cultural communication and expression on the Internet to depict this. The content might be described as impacting also on the psychosocial dimension of the stylistic model. Forums that discuss the regional, national, and international environments of a culture are prevalent on the Internet. The recent war in Kosovo with extensive coverage found about the refugee crisis on the Internet is an example of cyberspace action targeting the scientific-ideological dimension of the ethnic Albanians. In this case, the dimensions of the stylistic model had content areas that crossed over into other dimensions. Although the world was transfixed by the immediate plight of the refugees (scientific-ideological), we were also becoming more aware of the cultural-historical aspects of that part of the world.

Cyberspace's potential impact from a stylistic framework is governed to a degree by what information is delivered on the Internet. The Internet has become a viable resource of current information about the world. It is a fluid, ever-changing resource, often without order, censorship, or scholarly academic scrutiny (Wilson, Jencius, & Duncan, 1997). Although it is difficult to assess what cultural in-

formation is on the net, some assumptions based on the exposure of this chapter's authors can be implied. Because of the immediacy of information available from the Internet, it appears to emphasize the scientific-ideological dimension of the stylistic model. Perhaps this emphasis is an artifact of the consumer demand for up-to-the-minute information from the Internet. As more and more of the world's culture becomes digital, we can anticipate that the other dimensions of the stylistic model will grow in resource material. In the future we may see more of the psychosocial and the cultural-historic dimensions represented on the Internet. It may be safe to assume that the Internet will only grow larger. Technology will have a greater impact on how we perform our tasks as mental health professionals. In addition, we will continue to progress in the development of the culturally competent counselor. Both paradigms of culture and technology will further converge in the new millennium.

CONVERGING PARADIGMS

The level of development each paradigm brings to the mix will limit the convergence of technology and multicultural counseling. Competencies in multicultural counseling have been developed for the profession (Arredondo et al., 1996) and directly impact the process of counselor education through infusion in training programs. Counselor educators have recently begun to address the need for counselors to develop technology skills that they will use as part of their training in the new millennium. The Association for Counselor Education and Supervision's Technology Interest Network has developed *Recommended Technical Competencies for Counselor Education Students* (ACES, 1999b; see Appendix 2). These 12 competencies are directed at counseling students and establish the first level of technology skills that a counselor may need to be technologically competent. The guidelines are absolutes, in that counselors are expected to master these competencies. The ACES competencies do not take into consideration that technology competency is a developmental process (Rosen & Weil, 1995) but establish expected outcomes from a counselor's education. Jencius (1999) has begun to address the movement of technology skill acquisition to a developmental approach with the technology competencies matrix.

The matrix (available at http://coe.colstate.edu/matrix.htm; see Appendix 4) utilizes the 18 International Society for Technology in Education (ISTE) standards as a guideline for expected outcomes for counselors learning technology (ISTE, 1997). Since ISTE standards have been adopted by the National Council for Accreditation of Teacher Education (NCATE), we should begin to see these standards being woven into counselor education programs. Offsetting the ISTE competency standards in the technology competencies matrix is a developmental axis that uses the stages of skill development proposed by Ivey and Ivey (1999) including identification, basic, active, and teaching mastery. This developmental axis gives the user of the matrix discrete tasks to progress from having no technology skill on an ISTE standard to achieving the ISTE standard fully. Currently, the second author of this chapter is working on a self-assessment, based on the technology competencies matrix, that assists helping professionals in determining areas of growth and strategies to achieve technology competencies.

The helping professions are moving technology to a larger framework by developing standards of practice for web counselors, creating professional association committees, and developing guidelines for on-line instruction. The National Board for Certified Counselors has established *Standards for the Ethical Practice of Web Counseling* (1997b; see Appendix 5). Although the web counseling standards do not address diversity issues directly, the guidelines refer the counselor to the NBCC *Code of Ethics* (1997a), which does address the need for respecting diverse cultures (Sec. A #13). In addition to NBCC setting web counseling standards, the American Counseling Association has established a committee to look at the cybercounseling issue. The committee and this publication, *Cybercounseling and Cyberlearning: Strategies and Resources for the Millennium*, are products of ACA's looking seriously at the use of computers in counselor development. The Association for Counselor Education and Supervision's Technology Interest Network has developed a set of on-line course guidelines (ACES, 1999a; see Chapter 21). These guidelines not only address the need to consider diversity in the aspect of the student taking the course (Guideline 8) but also model acceptance as a way of working as a counselor. Each of these three initiatives moves cybercounseling to

a larger framework that will have a direct impact on the training and practice of the multicultural counselor in the new millennium.

With all the emphasis on technology infusion into multicultural counseling, technology is not the great cultural equalizer. We know that there are cultural differences in access to technology and cultural preferences regarding technology. An example of cultural access differences to the Internet is a recent study by the U.S. Department of Commerce, National Telecommunications and Information Administration (NTIA) (1999). The study, entitled *Falling Through the Net: Defining the Digital Divide*, drew attention to the differences in access to the Internet across cultures. According the to the U.S. study, Caucasians are twice as likely to have Internet access as African Americans or Hispanics. Asians/Pacific Islanders are reported to have a higher percentage of their homes accessing the Internet than any other cultural group. Regardless of income level, those living in rural areas lag behind urban areas in Internet access; some urban areas are 50% more likely than rural areas to have access. Brosnan and Wanbil (1998) pointed to differences between the United Kingdom and Hong Kong in attitude and gender responses to computer usage. In the United Kingdom, male survey respondents held more positive attitudes and less anxiety than females. This trend was reversed in Hong Kong respondents. In Durndell, Cameron, Knox, and Stocks (1997), Romanians had far less experience with computers than Scottish students and were also far more positive about using them.

Despite differences in access and attitudinal reactions to computer use, technology holds the possibility of assisting counselors in their own multicultural development. The Internet is a new, rich, fluid medium that allows for global linkages never previously imagined. In the case of the counselor trainee, homogeneity of culture within a specific geographic location restricts access to other cultures. Given the open forum of the Internet, it is possible to connect with people from other cultures in a global manner. Despite the cautions needed in making acquaintances on this Internet, culturally enriching connections are possible. While trying to work the bugs out of an Internet video conference session, the second author of this chapter received a helping hand with the technology from a businessman in Chile. He was kind enough to help with the

setup and even pointed his camera out his office window to show a view of his city. This experience may have not been a cultural immersion experience, but it was a serendipitous exposure not easily obtained without the medium of the cyberspace.

The goal of enhancing multicultural understanding in counselors through technology infusion is a legitimate one. Roblyer, Dozier-Henry, and Burdette (1996) suggested goals for students in the classroom that also apply to counselors in training. The goals include making students (counselors) aware of cultures other than their own, creating an interest in communicating with people different from themselves, and teaching that even with the most distant peoples we have more in common than we think. Other goals that Roblyer et al. believed are too ambitious for technology to handle with multicultural education include accepting learning from and appreciating people with different value systems, beliefs, and behaviors. These goals, according to Roblyer et al., require deeper study and interpersonal experiences with other cultures beyond those that Internet contacts can generally provide.

So how do we move from being cultural-techno neophytes to mental health professionals who use cyberspace to augment our cultural transcendence? Morse and Layne's (1997) model *Beyond Chalk* has application in the way it divides learning environments by time and place variables. The traditional classroom is time and place dependent. Counselors have prescribed classes that meet at prescribed times. Moving toward using cyberspace for cultural understanding, the counselor might wish to first explore time-independent/place-dependent digital resources like CD-ROMs. An example of a time-independent/place-dependent digital resource is the National Occupational Information Coordinating Committee's (NOICC) Interactive CD-ROM on Exploring Career Development, which was developed in collaboration with the University of South Carolina's Career Development Training Institute (CDTI, 1995) in a team effort that included this chapter's lead author. The content of this resource can impact the scientific-ideological dimension of the stylistic model. An example of a time-independent resource that can impact the cultural-historical dimension is *Microsoft's Encarta Africana* (1999), an encyclopedia of African American history and culture. Other time-independent/place-dependent re-

sources are listservs and newsgroups. These offer a large spectrum of stylistic dimensional representation that capture individual or multiple dimensions based on their topic content. In addition to time-independent/place-dependent resources are time-dependent/place-independent resources such as scheduled Internet chat rooms and video conferences. These often require some advanced technology skills and planning on the part of the mental health professional. A further learning environment is provided by time-independent/place-independent resources that include those on the World Wide Web, many of which cross multiple stylistic dimensions.

PUTTING IT ALL TOGETHER

So how does the mental health professional interested in developing a culturally competent practice begin to use the Internet? One strategy is for the practitioner to utilize the process for exploring the Internet as suggested by Wilson, Jencius, and Duncan (1997). Cyberspace changes rapidly, and with it many resources change. Thus the strategy presented here is to indicate how to locate the resources, in lieu of simply giving lists of resources. By looking at the various resources on the Internet and by organizing the resources using a stylistic framework, greater exposure to diverse cultures can be obtained. Along with all the possibilities of the Internet comes a word of caution. With the increased possibilities of the Internet come some increased risks. Cyberspace allows for anonymity, and hence some individuals use it to deceive unwary Internet travelers. It is recommended that the mental health professional not divulge information that could cause potential personal risk.

Using E-mail

E-mail is most mental health professionals' introduction to cyberspace. Finding others of diverse culture with whom to develop a pen pal relationship is not easy. Given the concerns about deception on the Internet, the use of conventional methods to make initial contact with people before pursuing an e-mail relationship to discuss cultural issues is recommended. Developing professional contacts with people from other cultures and then carrying those

relationships onto cyberspace is the preferred strategy. Counselor educators may link students with reliable associates of differing cultures. Mental health practitioners can work with colleagues to link them with reliable contacts among people from other cultures.

Using Newsgroups

The Internet newsgroup is a collection of electronic text posts to a central server that stores the posts and responses in a fashion that allows for public retrieval based on topics. The process is asynchronous, wherein posts to the newsgroup are stored, are available to anyone, and can be responded to by anyone. Newsgroups are organized by topic, and it is from their organizing scheme that most Internet browsers and their mail clients have a configuration for searching and retrieving newsgroups. The first task is to retrieve a list of newsgroups that are related to culture. Simply putting the keyword *culture* in the newsgroup search engine (as part of your news reader) retrieves some 300 newsgroups including alt.culture.African.American.history, alt.culture.us.Hispanics, soc.culture.Iranian, and soc.culture.south-africa. The caveat holds that these newsgroups are open to the public and that thus some posts are interesting, some posts are junk, and some posts are meant to inflame others who have an interest in the group. Nevertheless, by sorting through some of the posts, wonderful information about a culture can be found.

Using Listservs

An Internet listserv is a group of subscribed members around a particular topic that post e-mail to a central site with a copy bounced to every member of the group. Some groups are moderated, and the mail is edited by a listowner before it goes out to the whole group; others are unmoderated, leaving the posts to flow freely. Listservs differ from newsgroups in that newsgroups have all the posts housed at a server and users must retrieve them, but listservs are distributed automatically as part of their software. The easiest way to find lists to which to subscribe is to use the World Wide Web's Liszt search engine at http://www.liszt.com. This mega search engine for Internet lists asks users to enter a keyword, and then gives users listservs that match their keyword. Entering the

word *native*, for example, retrieved some 42 lists that matched that keyword. The Liszt search engine then directs users to find more information about the list by sending e-mail to the list's information archive through the listserver. For example, one list retrieved under the *native* search was NATIVE-L, described as being "aboriginal peoples: news and information." Information is included on how to further subscribe to the listserv of your interest.

Using Chat Rooms

Chat rooms are synchronous text-based dialogues between two or more people who are connected by using the same server reflector. There is stand-alone software for using chat rooms and servers dedicated to chat functions, but with the onset of java, script-based chatrooms are being included in a web-based format. Chat rooms are probably the part of cyberspace that draws the greatest amount of controversy. Stories of illegal and illicit cyberrelationships are offset by stories of happy life partners meeting in chat rooms. Brought into question is the larger issue of the genuineness of the relationship, of whether people can have true contact using cyberspace. Using what we grew up with as defining relationships, the Internet does meet the three dimensional in-the-room qualities of those relationships. Given that what we consider to be a relationship has changed over the last millennium, cyber-relationships may be just another shift in how we view human contact. Chat rooms hold the potential for contact with people of other cultures—with the warning that they also hold the potential for abuse. The authors of this chapter recommend that serious mental health professionals wishing to use chat rooms look for some professional affiliation that is sponsoring the chat room as at least the first line of scholarly defense. General chat rooms open to the public often turn into a free-for-all of greetings and innuendos. From a counselor education viewpoint, chat rooms have been used extensively to supplement class meetings and as an economical way to bring outside experts into the classroom (Rotter et al., 1999). Because chat rooms are prevalent and spontaneous in their content and development, one way to find them is to use a WWW browser search for chat. This will generate a site list of chats that are available.

Using Web Sites

Internet Web sites are generally static graphic-based documents with hyperlink capability. Hyperlinks allow for a document at one site to link the user to an unlimited number of other sites. As scripting web pages has become more sophisticated, the web is incorporating more of the content from other cyberspace resources in a web-based format. E-mail, newsgroups, listservs, and chatrooms, including other resources not described here (such as Gopher and FTP), are being incorporated into a web format so mental health professionals seeking to enter cyberspace can do so on one web platform.

The centerpiece of the web is the browser/search engine. As noted earlier, search engines use keywords entered by the user to search and retrieve links to web sites that contain those keywords. Becoming schooled in the use of the Internet browser and a variety of search engines will enhance searches for information that can enhance cultural understanding. Popular search engines include Yahoo at http://www.yahoo.com, Infoseek at http://www.infoseek.com, Northern Lights at http://www.nlsearch.com, Lycos at http://www.lycos.com, and Alta Vista at http://www.altavista.com. Because search engines are portals for many into cyberspace, the creation of search engine sites is booming, so much so that the current generation of search engines include meta-engines. Meta search engines are engines that combine the searches of multiple sites into one search. Popular meta-engines are Dogpile at http://www.dogpile.com, Metacrawler at http://www.metacrawler.com, Internet Oracle at http://www.searchgateway.com, and Savvy Search at http://www.savvysearch.com. Mental health professionals looking to use the web for culture-based resources could provide keywords to such engines and then direct themselves to the web pages of interest. For example, another search for *native* located web-based culture information on Nativeweb: Resources for Indigenous Cultures Around the World at http://www.nativeweb.org. The site contained links to message boards (newsgroups) and links to other indigenous peoples' organizational sites.

Using Video Conferencing

Computer video conferencing is the process of transmitting and receiving simultaneous video and audio across cyberspace using

computer cameras and microphones. This is a new technology, and exploring this technology requires some sophistication with the equipment. The process has been used experimentally for distance learning (Rotter et al., 1999) and for studying its efficacy as an adjunct for supervision (Baltimore, Jencius, & Iris, 1999). The authors of this chapter used this technology for the purpose of having the lead author as an invited presenter in the second author's multicultural counseling class. Students responded well to having exposure to an expert and the author of their textbook. As this technology becomes easier to use, the possibilities of linking audio and video for the purpose of joining differing cultures are easier to see.

Cyberspace is not devoid of pitfalls. Mental health professionals need to be aware of issues that limit the use of cyberspace in developing cultural understanding. These issues include

- **limited access:** As mentioned earlier, there is great disparity across cultural groups between those who have access to cyberspace and those who do not. Only a small sample of any particular culture may be reached, and many cultures are not being equally represented in cyberspace.
- **limited scope:** The nature of the information available in cyberspace is limited to that information that someone chooses to submit. It is false to assume that what is in cyberspace is representative of the whole culture.
- **limited contact:** Cyberspace is currently limited in what it can provide toward real contact with cultures. Cyberspace only can act as an adjunct to direct experience with other cultures. Wise mental health professionals will continue actively to seek positive direct experiences with other cultures as part of their development toward multicultural wisdom (Hanna, Bemak, & Chung, 1999).

CONCLUSION

Given the possible connections that cyberspace provides to mental health professionals, how do we begin the process of technology infusion into culturally competent practice? The first suggestion is that mental health professionals need to aspire to be a model for others. Before we can model appropriate use of technology to help in understanding cultures, we need to understand it and practice it ourselves. The second is that we should enter cyberspace with a

framework by which to understand cultures. The stylistic model presented in this chapter provides a good framework by which to organize cultural information in cyberspace. Once such a cultural framework is used, we can explore cyberspace using the systematic process described in this chapter, moving from time- and place-dependent strategies to time- and place-independent strategies. A third suggestion is that we keep both feet planted firmly in midair. Cyberspace is a new and fluid environment. Use of scholarly skepticism will aid in discerning the worthy material found on the Internet. A final suggestion is that we seek the support of other colleagues and work cooperatively with other professionals who are exploring the mixing of these two paradigms, cyberspace and culture. Cyberspace provides us with the tools to do such cultural collaboration with colleagues on a worldwide platform.

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